2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

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sailors; only where the tar thinks he will be saved from drowning, the Turanian expects to gain the patronage of any great person he may address.

The infant having survived and the mother recovered from her roasting, the next thing to be done is to name the child. This usually happens about a fortnight after the birth. A fortunate day and hour is sought out by some Brahmin astrologer, or a sayā of lesser note, if there is no such dignitary in the neighbourhood. A great feast, as elaborate as the wealth or the ambition and borrowing capacities of the parents admit, is prepared, and all the friends of the family and the neighbours are invited to come. The child's head is usually washed for the first time on this day. The ceremony is therefore called kin-bôn tat thi. A decoction of the pods and bark of the soap acacia (*Acacia rugata*) or kin-bôn is prepared, and with this the midwife washes the infant's head and the guests wash their hands. Most of them bring friendly contributions towards the feast, or perhaps a little money. The mother sits down in the centre of the circle with the infant in her arms, and near her is the father. The company sit gravely smoking and chewing betel for a time, and then some elder, or a near relation of the parents, seems struck with a name, and suggests it aloud. Everybody accepts it on the spot, and falls to discussing the aptness of the name and the accomplishments and virtues of people they have known with that appellation. This is, however, all a pre-arranged thing. The father and mother have settled beforehand what the child is to be called, and have apprised the lu-gyi selected what is to be the result of his cogitations. The midwife then gets a present according to the means of the family, having previously, after the seven days' roasting, received the regulation fee of one pyi, the sixteenth of a basket of husked rice, one mat, and a four anna bit. Then everybody adjourns to the feast, which, with the dessert of le'-pet, salted ginger cut into small strips, ground nuts, fried garlic, the invariable betel apparatus, cheroots, and what not, pass the time till nightfall, when, except in the case of poor people, there is always a pwè which carries on proceedings till the next morning.

2:Scott G-5 (1870's-1909)1910 APl Burma
Burmese AP4

Not only has every day its special character and its fixed
805 825 782 [527] letters, but there is also a particular animal assigned to symbolise it, and red or yellow wax candles are made in the forms of these animals to be offered at the Pagoda by the pious. Each worshipper offers the creature-candle representing his birthday, or that of any particular friend or relation whom he wishes well. In this way Monday is represented by a tiger; Tuesday, by a lion; Wednesday, by an elephant with tusks; Yahu, by an elephant without tusks; Thursday, by a rat; Friday, by a guinea-pig; Saturday, by a nagā or dragon; Sunday, by a kalôn, the fabulous half-beast, half-bird, which guards one of the terraces of Mount Myinmo (Meru), the centre of the universe.

782 443 Little candles of this kind are to be had at any of the stalls which cluster about the steps and the base of every pagoda in the country, and they are as freely offered as flowers, and fruits, and gold-leaf.

551 553 It will be seen that there is no such thing as a surname among the Burmese. A man may have a dozen sons not one of whom has the same name as his father. Maung, literally "brother," has come to stand practically for "Mister." Po and Shwe and Ba may be applied to any one without regard to his birthday, Shwe implying usually politeness or affection. Nga, used in the English law-courts and by pompous native officials generally, implies superiority claimed by the speaker or writer. Ko denotes friendship, or superior age and dignity in the person addressed. Maung Shwe Than might call himself indifferently—Maung Than, Po Than, Ba Than, Ko Than, Nga Than, or Shwe Than, and might add Maung to any one of these. As a matter of fact most Burmans chop about their name a good deal during their lives. He may begin by being called Lugale Ngè, "Little Wee Man." When he grows up a little the family probably get to call him Lugale Gyi, "Big Little Man." Later, when he begins to think of his appearance and look after the girls—and they begin that sort of thing very early in Burma—he probably calls himself Maung Lugale or Shwe Lugale, "Mr. Littleman," or "Mr. Boy," or "Golden Boy." There are a variety of other changes possible and likely. Finally, when he reaches the age of thirty-five or forty he either readopts the original Ngè and calls himself

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

U Ngè, "Old Small" or "Old Wee"; or takes U Lugale instead, "Old Boy." To this additions may be made according to fancy. Indeed the possible forms of any given Burmese name would supply a very fair sum in permutations and combinations.

There is a similar freedom with the women's names. Every woman married or unmarried may be called Ma. When she becomes elderly Mè is very often used. Mi implies youth in the person addressed, or affection on the part of the speaker. A young husband or lover usually calls his lady love Mi Mi. She addresses him as Maung, "brother," or familiarly as Taw, or Shin. Ba in Lower Burma is a polite form. In Upper Burma, especially in the Palace, Maung Maung, or Tin Tin, or Teit Tin (prostrating the forehead, Kowtowing) are used in a courteous way. It is considered hardly civil in any case to use the bare name; the office held, or some particular alms given by the person addressed, supplies the easiest equivalent; otherwise some friendly form is employed in speaking. Kin-le is used similarly in familiar fashion or in a friendly way to those of lesser rank. Thus a prince would use it in addressing an A-pyo-daw, a maid of honour.

Sometimes when a boy grows up he does not like the name his parents gave him. He can then change it by a very simple process. He makes up a number of packets of le'-pet and sends round a friend to deliver them to all his acquaintances and relations. The messenger goes to the head of the house and says: "I have come from Maung Shwe Pyin (Mr. Golden Stupid). He is not to be called by that name any more. When you invite him call him Maung Hkyaw Hpe (Mr. Celebrated Father). Be good enough to eat this pickled tea," and then he goes on to the next house. It is not imperative that the letters of the birthday should be adhered to, but it is usually done. Women very seldom change names. It looks too much like a broad hint that they are growing up and have some notion of themselves, or that they have a mind of their own, which might prove irksome to possible husbands.

A careful note is made of the exact hour of birth with the object of drawing up the sadà or certificate of birth

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4
Lower Burma

792 553 775 561 In recognition of this new-gained power the novice drops his secular name and receives a bwè, an honorific title, to mark that it is now open to him to escape from suffering. The name lapses when he returns to the world again, but it is sufficient that he has once borne it. He may now add to his kan, merit, and gain for himself a glorious new life by good works.

[198] This is what is meant by calling the ceremony a baptism. The bwè are almost invariably Pali, or Burmanised Pali names, and follow the same rules with regard to initial letters as the lu nāmé. Thus a Maung Po Myat, born on Thursday, might take the name of Pyinya-Zawta, while the bwè of a Sunday child, Maung An, would be Adesa. This religious or Buddhist (on the analogy of Christian) name is, of course, retained by the regular members of the monastery, and a monk is never addressed by any other when a name is used at all. When he becomes old a U is added, as U Adesa, but it must not be forgotten that [576] the use of a person's name in addressing him is considered very far from being polite in Burma, especially to one of rank and dignity such as a mendicant. On the other hand, one who has returned to the world never uses the bwè, not even when he accomplishes some great religious work such as the foundation of a pagoda, which according to a comforting belief ensures passage to Ne'ban after death.

The entry into the monastic order is therefore certainly the most important event in the life of a Burman, since only under the robe of the recluse and in the abandonment of the world can he completely fulfil the law and hope to find the way to eventual deliverance from the misery of ever-recurring existences. [796] The popular time for the ceremony is just at the beginning of Wā, the Buddhist Lent, which lasts from July to October, roughly speaking. Strict Buddhists make their sons stay throughout the whole Wā. During that season feasts, though they do occur, are very much discountenanced, and dramatic performances are energetically denounced by the religious.

792 561 184 177-84 According to the letter of the law the intending probationers should have reached the age of fifteen, but this regulation has almost entirely lapsed in Lower Burma, among other reasons chiefly because that is just the most

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From infancy an attempt is made to mold the child's features. The ears are pulled outward and the bridge of the nose is pulled upward to prevent a flat nose. A protuberant, prominent forehead is disliked; to prevent it, people play at bumping foreheads with the child. To elongate its neck the child is held under the chin when lifted up from its bath. After being dressed its limbs are pulled straight and it is wrapped around, to insure straight growth. A baby girl's nipples are squeezed to prevent her having a large bosom.

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Naming. It is believed that one's name can influence the course of life events; therefore the name of a child is chosen with care. Burmese personal names normally consist of monosyllables which are chosen in a rather complex manner. The thirty-three characters of the alphabet are traditionally divided into seven groups, each group corresponding to a given day of the week. The first syllable in a personal name begins with a letter which belongs to the group of letters assigned to the particular day of the week on which the child was born. Another syllable begins with a letter belonging to a day that is considered congenial to the day of birth. There is a tendency for the villagers to follow these rules only for the first syllable of the name. The terms in the name stand for qualities of character, physical beauty, various gems, wealth or prosperity. Boys' names usually denote strength, success or brilliance; while grace, beauty, tenderness and various precious stones are the most common meanings of girls' names. A son is never named syllable for syllable after his father, for this is considered disrespectful and an obstruction to each other's prosperity. There is also a tendency to avoid naming children after deceased relatives. Terms indicating large numbers, such as million, sometimes appear in the names of both sexes.

The name of the child is conferred rather informally by means of a feast to which the family invites relatives and friends in the village. Sometimes written invitations are sent on which the name of the child is announced. The feast takes place at home, where the invited guests bring gifts and may see the child. The only ritualized feature of this event is the washing of the child's hair, always done by an elderly person. This may occur, however, before the arrival of the guests.

Because of the significance and influence attributed to the personal name, it may be changed very readily and informally. If it is felt that ill fortune is in the offing, an announcement may be made in the village of the change of one's name.

Childhood nicknames as well as teknonymy are used in the village, but not to the exclusion of use of the personal name.

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Childhood. The children in Tadagale are generally indulged and their existence is more or less carefree, unencumbered by rigid discipline -- apart from inculcation of respect for elders -- until they are of educational age and considered capable of understanding the moral teachings of Buddhism. A male child is valued religiously, for at an early age he will be initiated into the monkhood as a novice. This brings great religious merit to his parents.

Children are valued for the economic help they render. This varies, of course, with family circumstances. But in the ordinary family of Tadagale, sons and daughters help from the age of nine or ten in tending cattle, getting firewood, and winnowing rice. Children are also looked upon as a kind of social insurance for old age.

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

565 house. He came out and asked us in, and we dismounted and went up the stairs into the veranda, and sat down. It was a little house built of wood, with three rooms. Behind was a little kitchen and a stable. The whole may have cost a thousand rupees. As my friend and the Burman talked of their business, I observed the furniture. There was very little; three or four chairs, two tables and a big box were all I could see. Inside, no doubt, were a few beds and more chairs. While we sat the wife and daughter came out and gave us cheroots, and I talked to them in my very limited Burmese till my friend was ready. Then we went away.

565 741 That contractor, so my friend told me as we went home, made probably a profit of six or seven thousand rupees a year. He spent on himself about a thousand of this; the rest went in charity. The great new monastery school, with the marvellous carved façade, just to the south of the town, was his, the new rest-house on the mountain road far up in the hills was his. He supported many monks, he gave largely to the gilding of the pagoda. If a theatrical company came that way, he subscribed freely. Soon he thought he would retire from contracting altogether, for he had enough to live on quietly for the rest of his life.

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565 553 His action is no exception, but the rule. You will find that every well-to-do man has built his pagoda or his monastery, and is called 'school-builder' or 'pagoda-builder.' These are the only titles the Burman knows, and they always are given most scrupulously. The builder of a bridge, a well,

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

565 or a rest-house may also receive the title of 'well-
553 builder,' and so on, but such titles are rarely used in common speech. Even the builder of a long shed for water-jars may call himself after it if he likes, but it is only big builders who receive any title from their fellows. But the satisfaction to the man himself, the knowledge that he has done a good deed, is much the same, I think.

741 A Burman's wants are very few, such wants as
181 money can supply—a little house, a sufficiency of
517 plain food, a cotton dress for weekdays, and a silk one for holidays, and that is nearly all.

You see, they are still a very young people. Many wants will come, perhaps, later on, but just now their desires are easily satisfied.

The Burman does not care for a big house, for there are always the great trees and the open spaces by the village. It is far pleasanter to sit out of doors than indoors. He does not care for books. He has what is better than many books—the life of his people all about him, and he has the eyes to see it and the heart to understand it. He cares not to see with other men's eyes, but with his own; he cares not to read other men's thoughts, but to think his own, for a love of books only comes to him who is shut always from the world by ill-health, by poverty, by circumstance. When we are poor and miserable, we like to read of those who are happier. When we are shut in towns, we love to read of the beauties of the hills. When we have no love in our hearts, we like to read of those who have. Few men who think their own thoughts care much to read the thoughts of others, for a man's

23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
AP1 Burma
Burmese AP4

A very close connection is believed to exist between mother and child during 853
the nursing period. Certain observances are necessary. For example, the mother 262
must not eat tomatoes at this time, for they may appear in the baby's stools;
for the same reason, she must abstain from green vegetables. Any falling out of
her hair during the nursing period is said to be caused by bubbles blown into [827]
her by the nursing baby. To prevent the milk supply from drying up, the nursing
mother avoids fruits of astringent quality, such as pomegranates and buds of the
banyan. She must also take care not to allow milk to fall on the floor and dry.

The Burmese baby is weaned very gradually, beginning at the age of nine 862
months to a year in most cases. This is facilitated by the mother's application of
some bitter substance to her breasts.

From infancy an attempt is made to mold the child's features. The ears are 856
pulled outward and the bridge of the nose is pulled upward, to prevent a flat 826
nose. A protuberant, prominent forehead is disliked; to prevent it people play
at bumping foreheads with the child. To elongate its neck the child is held
under the chin when lifted up from its bath. After being dressed its limbs are
pulled straight and it is wrapped around, to insure straight growth. A baby girl's
nipples are squeezed to prevent her having a large bosom.

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events in life; therefore the name of a child is chosen with care. Burmese personal
names consist of monosyllables that are selected in a rather intricate manner.
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groups, each corresponding to a day of the week. The first syllable in a personal
name begins with a letter belonging to the group of letters assigned to the par-
ticular day of the week on which the child was born. Another syllable begins
with a letter belonging to a day that is considered congenial to the day of birth.
In the urban centers the tendency nowadays is to follow these rules only for the
first term in the name. The syllables of the name stand for qualities of character,
physical beauty, various gems, wealth or prosperity. Boys' names usually denote
strength, success or brilliance, while grace, beauty, tenderness, and various
precious stones are the most common meanings of girls' names. A son is never
named syllable for syllable after his father, for this is considered disrespectful
and an obstruction to each other's prosperity. There is also a tendency to avoid
naming children after deceased relatives. Terms indicating large numbers, such as
million, *lakh* (one hundred thousand), sometimes appear in the names of both
sexes. An interesting contemporary example is the comic strip heroine of a leading
Rangoon daily newspaper, Than Than, literally "Million Million."

The name of the child is rather informally conferred by means of a feast to 553

23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
AP1 Burma
Burmese AP4

553 which the family invites the people of the village. In the larger communities a written invitation may be sent, in which the name of the child is announced. The [431] feast occurs in the family house, to which the invited guests bring presents and where they may see the child. The only ritualized feature of this event is the washing of the child's hair, which is always done by an elderly person. This may occur, however, before the arrival of the guests.

Because of the significance and influence attributed to the personal name, it may be changed very readily and informally. If it is felt that ill fortune is in the offing, an announcement may be made in the village of change of one's name. [551] Childhood nicknames as well as teknonymy are utilized by the Burmese, but not to the exclusion of use of the personal name.

Childhood. Burmese children are generally indulged and their existence is 857 more or less carefree and unencumbered by rigid discipline, apart from early 858 inculcation of respect for elders, until they are of educational age and considered capable of understanding the moral teachings of Buddhism. A male child is valued religiously, for at an early age he will be initiated into the monkhood, [851] remaining from a few days to several years, depending upon family circumstances and needs. The initiation of a son brings great religious merit to his parents.

In the Burmese village children are valued for the economic help they render. This will, of course, vary with family circumstances. But in the ordinary cultivator's family, sons and daughters help from the age of about nine or ten years in tending cattle, getting firewood, and winnowing rice. Children are also looked upon as a kind of social insurance for old age.

[884] *Puberty and Adolescence.* Apart from modern legal ideas concerning the attainment of adulthood, the Burmese view is that one is adult when physiologically mature. Upon reaching pubescence boys as well as girls are referred to by a 881 term meaning "virgin." The connotation is that the individual has now entered a period of life in which the dangers of temptation are especially great and in which corresponding precautions are necessary.

A girl's first menstruation is believed to cleanse her system; frequently, such phenomena as eruption of the skin or sexually delinquent behavior preceding the first menstrual period are regarded as evidence that the "blood is trying to flow." [841] Although the idea of uncleanliness is associated with menstruation, there is no segregation of the girl or particular fear of contamination. So long as she conducts herself with propriety and modesty a girl is free to move in public at this time.

304 881 Ideally, the attainment of puberty is the time for the girl's ear-boring cere-

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

14. BURMAN MOTHER AND INFANT.

tempers Nature's discipline of knocks and bumps, as compared with the bare hard ground of the Indian hut. Nevertheless the young Burman's converse with his environment is unrestricted enough. By the time he is a year old he may be trusted to himself on a flimsy platform many feet off the ground or over the water. There are few things in the way of the child that it may not handle. The very cheroot its mother is smoking is a coveted plaything. The daily bath at the river-side or well has familiarised the child with another element. It may rush out into the first tropical shower and splash to its heart's content with its older playmates in the first tepid puddle. The Burman's regular exclamation of wonder or fear is "mother!"—*amè*.

When the child is a few months old, relatives and friends are assembled and entertained with tea and sweets to witness the ceremony of piercing the ears and giving a name. The Burmans have no patronymics. The name is chosen from a set of current euphemisms proper to the days of the week and their planets, according to the star presiding over the day of birth. The fancy of the parents and the prognostics of the soothsayer unite to decide the choice. Names are single or are compounded from two series (in Arakán from three). Common names, beginning with the "Sunday-son," are Ôn, Kyaw, San, Shwe, Po, Tha, Dun. Men's and women's names are taken from the same sets; only the courtesy-prefixes differ (p. 74). The needle-hole made in the lobe of the ear on the naming-day is expanded by means of plugs and rolls of bast. In the course of a few years the lobe takes a plug one-half to three-quarters

15. MUDLARKS.

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

35. SHINLAUNG PRAYING FOR ACCEPTANCE (PEGU).

attendance upon his preceptor, to contemplation and sober study. His preceptor receives voluntary confession of faults, without questioning, prescribes penances, and is to his disciple as a parent. Having acquiesced in the rule of life, the candidate is admonished to divest himself of worldly state and personal adornment, and after that to renew his prayer for admission. 858 792

The *shinldaung* then retires to be divested of his grandeur. His long hair—the pride of the Burman—is cut close to the roots with scissors and preserved by his female relatives. His head is shaved by a male relative. The same day, or later, after bathing, the candidate will present himself clad in a plain loin-cloth, offering his robes and the rest of the *parikhara* for acceptance as before. The recluse will now accept the robes on behalf of the Assembly, and deliver them to the candidate, who retires to robe himself. Invested with the *thingán*, he returns as accepted probationer, to make obeisance (*shikkô*) to his instructor. The novice takes no vow and owes no formal obedience. Like the full member of the Assembly, he is always free to abandon the religious rule of life (*hu-twèt*—to become a layman again). The *goyin* (*maung-yin*, Pâli *samanera*, "*chinthaman!*") or "gentle-brother," as the novice is designated, discontinues the use of his secular name, in lieu of which he receives from his preceptor a Pâli title (*hmû*), chosen in the same way as the secular name from one of seven sets. Thus Maung Shwe Ni, Brother Golden-red, becomes Ô Âlawka, Sage Above-the-world. [302] [291] [553]

36. SHINLAUNG PRAYING FOR ACCEPTANCE (BURMA).

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The whole male population of the village are free of the monastery. The recluse and his novices have withdrawn from participation in